

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. VII.

JUNE, 1842.

No. 6.

CORRESPONDENCE.

FOREIGN.

REPORT OF A VISIT OF THE REV. H. SOUTHGATE TO THE SYRIAN CHURCH OF MESOPOTAMIA, 1841.

I HAD hardly dismounted from my horse at Mossoul before my arrival was greeted by two Syrian deacons, one of them, on account of his riches the leading man among his people in that city, and the other one of the most learned among the clergy. They hailed my coming with great joy, and with demonstrations of cordial confidence, which placed me at once at my ease. My worthy friend Rassam, to whom I had written several months before, informing him that I would (God willing) be in Mossoul by the middle of June, had prepared my way for me, and as he knew well all my plans and designs, he was able to make my coming altogether acceptable. It was the 14th of June when I dismounted at the gate of the consulate, worn and weary from my journey across the desert. The consul had expected me that very morning, and, notwithstanding the great difficulties which I had encountered in my journey, I arrived true to my word. The sound of English, and the sight of friendly faces just after I had parted from my barbarous companions of the desert, fell like a sunbeam on my heart. I left the last of my Arab escort in the street, and as soon as I had crossed the threshold of the consul's gate, found myself among people in European dresses, and heard a hearty—*How do you do?* in my own tongue, which sounded like music just then, and beheld around me a little oasis of European comforts. I was too much exhausted to converse with my Syrian friends, and they left me promising to come in the afternoon. The last bed on which I had slept was the ground, and the last pillow a stone. I now stretched myself upon something that reminded me of other

lands, and fell into the sweet sleep that follows fatigue. At noon I was awake, my Turkish travelling dress exchanged for my own garb, and arrayed in my priestly robes was bowing with the consul's family in the solemn worship of the Church. In the afternoon the Syrians came in and my first inquiry was for their Bishop. He had gone to Constantinople on business. I delivered to them for him a copy of the Arabic translation of the Liturgy, and required them, in my name, to lay it before him on his return.* This they promised to do, and we turned to talk of other things. In the absence of the Bishop they, with one or two others, were acting as chiefs of the nation. I learned from them that there were two schools among the Syrians in the city, containing about 150 scholars. One of the deacons, at the Patriarch's request, was acting as teacher of one of them. The other was under the charge of a priest. The only learning taught in them was ancient Syriac, Arabic, and penmanship, and these in a very imperfect way. Yet their character was so much superior to any thing that had been known before in the city, that their establishment had been regarded as quite a phenomenon. The deacon lamented the insufficiency of the instruction given in the schools, but said it arose from the want of text books. None of the sciences commonly taught in American schools are known among the Syrians. Grammar, Geography, Arithmetic, Geometry, Algebra, and all other branches of Mathematics, History, Intellectual and Moral Philosophy, Chemistry, Natural Science, in all its departments, and every thing else that goes to make up a good education, are unknown to them even by name. I promised to supply some elementary books, which should first be submitted to the Bishop, and if approved by him, introduced into the schools.† The instruction in languages is exceedingly imperfect. The boys are taught to read Arabic which they understand, because it is their vernacular tongue. Syriac is their ancient national language, but it is learned in Mossoul as a dead language is among us, or rather, I should say, still more imperfectly, for the boys are only taught to read it by rote, as a parrot speaks, without understanding any thing of the meaning. The object of the instruction is to enable them to join in the services of the Church, which are in the ancient Syriac. It is on many accounts undesirable to attempt to introduce a modern version of the Liturgy, and this, if it were to be done, it is not our business to interfere with. But it is an object of great importance to revive the knowledge of the ancient national tongue, which all ardently desire; and this revival itself would be enough to impart new life to the Syrian church, always acknowledging the inefficiency of the best instruments without the aid of the

* I have since seen him and given him a copy myself. Jan. 17, 1842.

† Such books procured, submitted to Episcopal inspection, and approved Jan. 17, 1842.

good Spirit. Their Liturgy embraces a religion nearly or quite as pure as our own. In some particulars relating to worship, it is even more primitive than ours. It was formed when life was most vigorous, piety most ardent, and the standard of christian obedience most exalted in the Church. What an invaluable blessing! Where would the Syrian Church now be without its Liturgy? What store-house of doctrine would it have had? What safeguard against error and corruption? What standard to which it might return? *The Bible* surely, one will say. True, most true; but by what way should it go back to the Bible, supposing it to have fallen into deep error? Without any such standard as a Liturgy, it would have believed its errors to be the truth and would go back to the Bible, only to defend them. This is the way with all errorists. But in their Liturgy they have the great truths of the Bible drawn out and set in order, and this done when Christianity was in its pristine purity. If they are in error, the forms which are constantly in their hands, the services which they hear every morning and every evening condemn them. It need only that they understand the language in which it is conveyed. I am happy to say, however, that I do not believe the Syrian Church to have fallen into any great error, if into any at all, excepting the practical failings which arise from having lost so much of the power of religion, and which will be dispelled like mist when that power is restored. When the light of their incomparable Liturgies shall once more dawn upon them through the knowledge of the ancient tongue, their religion will arise in beauty and loveliness, their candlestick now hid, will be displayed, and their light, now concealed beneath a bushel, will be set upon a hill. They will have no tedious way to retrace through intricate mazes of error. They will not break into schisms, because they have a common standard which they all love. They will find themselves surrounded by all the holy doctrines and forms of religion—of the religion of the Bible and of the early Church. It is its spirit, its life, its energy, that will be restored. How simple, how sure and how safe is the remedy! It is not ours to impart to them the treasures of everlasting life. They have them already. Blessed, consoling thought! Our work is one of fraternal love. We have nothing to break down, nothing to revolutionize. We have only to open their own store-house and pour out its hidden treasures in a living stream to make glad the city of their God. I consider therefore, the revival of the ancient Syriac tongue as a great work to be done in the Syrian Church. For this purpose it should be made, in part at least, the vehicle of instruction, for I would not exclude Arabic, which, as it is the language of the country, should not be neglected. The Syrian youth should be taught to read, and understand, and converse in Syriac. The books of instruction that are wanting should be prepared at least in part in that language. It should be made the language of home as well as of the Church. The Syrians themselves

would rejoice at its restoration. They would regard it as a blessing to the nation and the Church. The two schools at Mossoul are the best to be found among them, and from what I have said of these institutions, it must be evident that they are wholly inadequate to the great objects of education, to say nothing of the fact that even this small pittance is withheld from the girls who are brought up in utter ignorance. There is needed a seminary of a high order for the training of teachers, who shall afterwards be sent out into the cities and villages of the nation to diffuse every where the light of sound learning. With this system of education, religious instruction should go hand in hand. But it should be instruction in the Church and by the Church. We have little or nothing to supply in this department. The services of the Church, and its theological standards, afford abundant material. It is only necessary to bring them into use. This, too, the Syrians fervently desire, but they have not the means. The nation is poor, worn down by oppression. There is not sufficient energy left to commence a course of improvement. They need friends and benefactors. Their ancient theology lies scattered in books, many of which are rarely to be found. They are preserved only by the slow and expensive labor of the pen, and who is to perform this labor where there are few, very few, able to purchase them. They need the aid of the press to preserve these treasures, and scatter them, like healing leaves, far and wide. They need the press, too, for the multiplication of books of instruction in the various departments of learning. Who will bestow upon them the blessings of the press? From school cards up to the text-books of science they are wholly destitute. Who will supply this deficiency? It is ours. We have undertaken the work—and in the strength of the Lord we will not turn back. There are hearts in the Church that will respond to this appeal. There are hands ready for the work. If it is ours, there are those who will acknowledge the call. The Lord will provide the instruments. I know that I do not speak to unwilling minds. I know my beloved Church too well to believe that it will be deaf to an appeal from any suffering and neglected member of the body of Christ. If one member suffers the other members suffer with it. This is the law of christian unity. O! let us not forget this law. As we love the Church, the pillar and ground of the truth—as we love the Saviour, who has taught us to be one, as he and the Father are one—as we acknowledge in ourselves the spirit of adoption by which we are made common children of a common Parent—as we prize our own inestimable privileges, and would rather die for them than that they should be lost to ourselves or our children, let us not forget the law of unity. Let no considerations of earthly unbelief mar our faith, or impede our efforts. Our God is all-powerful, and the Church is able to do her duty. Listen, then, fathers and brethren, while I still plead for a holy cause—a cause no more mine than yours. Listen to all I have to say

with a candid mind ; listen, and then judge. Through my own poverty of mind and speech I may fail to express the depth and fulness of my convictions. But, oh ! if God should give me grace to plead as powerfully to others, as the voice of duty pleads in my own heart, I know I shall not speak in vain.

I have already made some allusions to the Syrian schools in Mossoul. When the present Patriarch returned from Constantinople in 1838, he visited most of the towns and villages of his people as far south as Aleppo, and established every where schools for the instruction of the children, and appointed teachers. These schools still continue. At least nothing is known to the contrary. So unfrequent is communication between different parts of the country, that half of them might indeed die without its coming to the knowledge of the Patriarch. The best of these schools are those at Mossoul. There, as you have seen, they are very imperfect both in the means and mode of instruction. In other places they are hardly worthy of the name of schools. Nothing that is useful is taught in them, excepting to read Syriac without understanding it, and this can hardly be reckoned a very useful acquisition. Yet this is the best instruction that the nation can afford after a special effort made by the Patriarch in person. The reason of the failure is, that they have not three very necessary prerequisites to general education—*no qualified teachers—no books of instruction—no means to support schools* ; nor can they of themselves prepare teachers or provide books. The mass of the children, the girls especially, are brought up in almost utter ignorance, and this state of things has prevailed for centuries, under the galling and mind-crushing oppression of Mohammedanism. The consequence is that moral energy has declined ; the restorative power that survives while knowledge, even in part, remains, has died ; the nation is impoverished by injustice, and the sole prospect, nay, the moral certainty for the future is, that without aid from abroad, the downward course will continue until the nation has reached the lowest depths of ignorance whence so many passages open into the dark caverns of error and sin. The restoring power must, therefore, be applied here, in the great work of educating the nation, and that plan will be most comprehensive and feasible that shall aim primarily at the three points above mentioned, the supplying of *means, books, and teachers*. The work should be nothing less than elevating the nation, and not the establishment of a few schools for general and miscellaneous instruction. A plan should be distinctly formed at the outset, embracing, not a few hundreds of the population of a single town or district, but the whole Church, and so arranged that it may tend immediately and powerfully to provide the whole Church with the means of growth and advancement.

Another essential element of such a work is, that it be made, as far as possible, and as soon as may be, entirely the work of the nation itself. The project of training the Syrians by means

of numerous teachers from abroad, scattered in different parts of the country, is impracticable on account of the expense, and unadvisable on account of its inefficiency. There might be an American teacher with his school in Mossoul, another with his school in Mardin, another in Diarbekir, another in Kharpout, another in Urfah, (the ancient Edessa,) another in Damascus, and another in Aleppo. Each might be the centre of his own little sphere, and might do great good in it. But this alone would not accomplish the design of providing for the wants of the nation, unless there were such a teacher in every town and village, which, of course, is impracticable. It would also be taking the work out of the hands of the nation, instead of preparing the nation to undertake it itself. Our business is to help them; not to do their work. The object is to lay a foundation upon which they may build themselves. This, under God, is within our power, and may be done within a reasonable time. It requires three things: first, that teachers be trained; secondly, that the nation be supplied with books; and thirdly, that they be aided by pecuniary means from abroad. Books will be of no use without teachers; teachers cannot be supported without means, and means will be of no use without both books and teachers. The three things hang together and cannot be separated; let us consider them in their order.

First, *the Syrians need teachers.* Their most learned men are learned only in the ancient theology of their church. There is not, I presume, one competent to instruct in the most common branches of education. Take one of the most common—*geography*. I am safe in saying that there is not a Syrian (unless it may be one who has visited Europe) whose knowledge of geography is equal to that of most children of 10 or 12 years among us. I need not say, therefore, that they have no teachers. They are, indeed, in this respect, utterly destitute.

They earnestly desire teachers. Every one with whom I conversed, the Patriarch, the Bishops, the Priests, the Deacons and the Laity, lamented their destitution.

They cannot provide teachers for themselves. They have not the means for training them. They are too poor. They have enough to do to endure the extortions of their Mussulman rulers. They have not books of instruction. They are not to be found among them. They cannot be made by them, because no one is competent to the task. If they could be made, they could not be multiplied, for they have no press, and, as I have said, transcribing is too expensive to be carried on to any great extent. I have in my possession a book in Syriac, transcribed during the last year in Mossoul for an English clergyman. It contains 200 pages, and the cost of paper, transcription and binding, was \$26 50. The expense of transcribing alone was probably about \$25. The Syrians, then, are not in a state to train their own teachers. They have not the *means* for doing it, nor the *instruments*, which are the books and other apparatus of learning

necessary for the purpose ; nor the *agents*, men themselves qualified to train teachers.

They need, therefore, a helping and guiding hand. If they have not in the world christian friends and brethren able and willing to help them, their state is helpless indeed. They will fall inevitably deeper and deeper into error and superstition, into which many of them have already been drawn. If they have brethren able to help them, but unwilling, upon these last will rest the sin of such a lapse.

It is not for any of us to attempt to penetrate the mysteries of God's counsels, but I fear it will not be well with my beloved Church, if she has the heart to refuse a cup of cold water to a thirsty disciple. "As ye did it not unto these my brethren, ye did it not to me." Better that while we have feet to walk and hands to labor and bread to eat, we go to the ends of the earth, and be spent even to death and divide our last crust, than endure the curse of such a sentence from our Lord and Master. Can we plead inability? We have more than a thousand clergymen. Four or six would be enough for this work. Is it too much for a brother's love to spare? How many fours and sixes could be found to take their place. Glean them from those who go unnecessarily to the bar or to medicine or to merchandise. Glean them from the thousands whom parental faithfulness might train for the service of the altar. If we were intent on doing the work, how easy it would be! How many expedients can earnest love find out! How can it straiten itself even, for the sake of doing good. But we need not straiten ourselves. It is out of a goodly abundance that we give this cup of cold water. God has blessed our lot and increased our ministry in a larger proportion than that of others. Have we no first fruits, no tithes to offer? But have we the *means*; the men and the pecuniary means are the supply demanded of us. I speak now only of external agencies, and not of that first and highest of all human agencies—prayer. We have the *men*; have we the *means*? If each member of our Church would contribute TWO CENTS YEARLY to this enterprise, it would sustain it at a higher estimate of expense than it is likely ever to reach. It does not please me to make such calculations in the service of Christ, but I am compelled. I would rather appeal to that love which burns generously in every true Christian heart. I would even appeal to the spirit of modern enterprise, if it were not a dangerous principle in such a matter. I would ask whether each or any of them are equal to this in moral sublimity, in courage, in gain to the human race. I would ask whether an expedition to the Arctic or Antarctic zone, in search of the magnetic pole or a North-West passage, bears a moment's comparison with an enterprise for reviving an ancient and venerable Church, and establishing a centre of intellectual and moral light amidst the sombre night-shades of the myriad-peopled Old World. I do not believe a philan-

thropist, least of all a christian philanthropist, would hesitate for an answer here.

Upon you then, Fathers and Brethren, I throw the decision of this question which I am so poorly able to present in all its magnitude. Meet it not with cold, selfish and calculating hearts. Neither meet it with a zeal that will burn to-day and expire to-morrow. I dread both, but I would rather be repelled at once, and see the Syrian church go down to ruin without a finger raised to save it, than to see a helping hand warmly and hastily thrust forward, and drawn back with sudden coldness when the first obstacle meets it. If undertaken at all, let it be with the prudence that becomes men, and the enduring faith that becomes Christians. Let it be undertaken to be persevered in; not for a day or an hour, but till the Church of Christ in the land of its birth shall arise and shine with the light of its early radiance and the glory of its vigorous prime.

Secondly. *Books are needed.*—I have already alluded to the want of books. The mass of Syrian literature is religious and ecclesiastical, and even from this, most of the people and a large proportion of the clergy are excluded, from its being in the ancient tongue and from the scarcity and expense of copies. In all other departments of knowledge the want is complete, and there are none who can supply the deficiency; and if it could be supplied, they have no means of multiplying books of which they can avail themselves. They are dependant then upon others, and upon whom more than upon those who have with them a common Episcopacy, a common Church order, a common creed, and and above all, a common Christian brotherhood.

Thirdly. *They need pecuniary aid*, to enable them to train teachers, to multiply books, to preserve their own literature from destruction, to extend the blessings of education to all classes of their people and every part of their Church, to support schools, and, I will add, to rear an educated clergy. Their nation has become poor. Some who are rich do not understand enough of the advantages of education to make sacrifices for it. The clergy are almost universally poor. Those who have property, conceal it from fear of oppression. In Mossoul, if a man is believed to be wealthy, he is marked by the watchful eye of government, and is persecuted, under various pretences, until he is ruined. I need not enlarge on this point, since it is the least of all their necessities, and if they were ever so able in temporal respects, they could not, without aid from abroad, rescue themselves from the depths of ignorance. It requires knowledge to be conscious of ignorance, and although the Syrians have some vague and general idea, that as a nation they are destitute of learning, and most freely confess the same, yet they have a very imperfect conception of the advantages of education; too imperfect to induce them to make great pecuniary sacrifices for the sake of it, even if they were capable of such sacrifices, which I am well assured they are not. From every point, therefore, the

appeal comes home to us with power. Shall we listen to it? Have we the heart to be deaf to it? Can we look with coldness upon the wants of brethren, however distant, or feel that we have no interest in their necessities and tribulations? I have misunderstood the principles and feelings of my Church, if they are such as these. I believe that my humble pleadings will meet with a cordial and hearty response. A few months will show whether my hope is vain.

I have spoken of the state of education among the Syrians. I now proceed to give you some account of their religious and moral condition. And first of their doctrines. In matters of faith the Syrian Church differs from our own in two points, with regard to the nature of Christ, and the procession of the Holy Ghost. I have touched upon both these subjects in a former communication, and shall allude to them now chiefly because some notice of them is necessary in a sketch of Syrian faith and practice. As I have formerly stated their doctrine, what I shall now say will be by way of explanation. And first, the Syrians though Monophysites, do not deny the doctrine of *two* natures in Christ. On the contrary, they assert it most distinctly and fully. Secondly, they do *not* affirm that these two natures are so united as to be mingled and confused. On the contrary, they reject every expression which implies such a union. They believe precisely as we, that there are in Christ two natures, that he is God and man; God, of the substance of the Father begotten before the worlds; and Man, of the substance of his mother born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting." *Athanasian Creed*.—How then, it may be asked, are they Monophysites or believers in one nature? I will answer by an illustration. One day I put into the hands of the Syrian Patriarch a copy of the Prayer Book in Arabic. He very soon fell upon the Articles of Religion, and began to read. The second arrested his attention. "The Son which is the word of the Father begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one," "thus far," said the Patriarch, "our own belief could not be expressed more clearly—*two whole and perfect natures joined together*, not mingled—this is precisely our belief; but the next word—"person"—joined together in one "*person*," this word we do not use; we would say "*nature*," joined together in one "*nature*." The rest agrees with our own creed—"never to be divided, whereof is one Christ, very God and very man." From this you will see the precise difference between the Syrians and others, including the Greek, the Latin, the English and the American churches. *They* hold to "two whole and perfect natures joined together in one *nature*;" *we* to "two whole and perfect

natures joined together in one *person*." The difference is in the use of a single word. But oftentimes different words are used without any difference of meaning, and it may be so in the present instance. I would not speak over confidently on such a subject, but I may say that after conversing repeatedly and long with the Patriarch, with the Bishop of Mossoul, the Bishop of Mardin, and others of the clergy, after turning the subject in every manner I could think of, and using every mode of expression and illustration that I could suggest, I could not discover the minutest difference between their *meaning* of the word *nature* and our *meaning* of the word *person*. I have repeated these conversations again and again, but always with the same result. I have no delight in such discussions. After the first and second which I held, when it became clear to me that the whole Syrian church was causelessly and sinfully separated from almost the entire body of Christ's church, the subject became exceedingly painful, and often afterwards did I turn away from such discussions to hide myself in my chamber, and weep over that ancient rending asunder of our Lord's body, which love and forbearance might have prevented. I have no disposition to conceal any real, least of all any essential, differences between ourselves and others. It is not by a process of Syncretism, merging differences great and small in an indiscriminate passion for union, as if a unity of church order were superior or equal to a unity of faith, that we are to do our appointed work among these churches, but by holding up our own pure light, and letting it shine calmly and serenely, till, attracted by its heavenly radiance, our brethren shall kindle upon their darkened altars as bright and holy a flame. And yet what christian heart can but rejoice and be thankful for every evidence that appears of our differences being really less than, in our ignorance of each other, we may have supposed? Do I speak to one whose bosom does not swell with emotions of gratitude when he hears that the ancient and venerable church of the Syrians does not deny the truth, so dear to us, of the divine and human nature of the Saviour? Or is there one whose heart does not warm with a more tender compassion, if not with a new-born love, when he knows that though our Greek brethren wear the chains of corruption and superstition, they have not bound them upon them with solemn resolutions and vows, with the decrees of councils, and the denunciations of anathemas? I believe that there is no one who would not rejoice and give thanks to God for these things.

Again; the Syrians differ from us in respect to the procession of the Holy Ghost. In the Nicene creed, as we read it, we acknowledge our belief "in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son." In the same creed, as it is used by all the eastern christians, the words, "*and the Son*," are not to be found. In the Syrian church, the whole creed, with this exception, is the same as ours. As an

historical question, I suppose that it would be generally acknowledged among us, (I know that it is so acknowledged by some most eminent for ecclesiastical learning,) that these words were not originally in the creed, that they were never used in any of the Eastern Churches, and that they were first instituted in the Western church, probably earliest of all in Spain. It does not, however, follow from this that our doctrine is wrong, nor do the Syrians pretend this when it is explained according to the language of scripture. They acknowledge that the Holy Ghost proceeds from the Son as a messenger; that He is the Comforter *sent* by Christ. They acknowledge, therefore, the procession "from the Father *and the Son*," and the sense in which they acknowledge it is the sense which seems to be the common one, and for aught I know, the only one, among us.

In the historical argument as to the time and place of the insertion of the words, "*and the Son*," the Greek church in its great quarrel with the Latins, seems to have had the advantage, —the words were not to be found in the original copies, and if the same strife were to be repeated, probably the result would be the same. If, therefore, all other causes of division being removed, this only remained, and it were necessary for the sake of restoring Christian union that the Eastern should add or we erase these words, the sacrifice must be ours. But in such a case no change probably would be necessary on either side, for when the sundered churches of Christ shall have approached so near to primitive union that there shall be left between them no other barrier than this, a simple explanation will suffice to remove the whole subject from the arena of discord. As it is, I have, I trust, said enough to show that the doctrinal differences between the Syrian and the Western churches are verbal rather than real, and I shall rejoice if this fact shall appear to others as it does to me, to form a new obligation upon us to do good to the Syrians as to those who are of the household of faith.

I have dwelt so long upon apparent differences that I must run more rapidly over the real resemblances, though they are of infinitely greater importance, and such as every Christian man must love most to dwell upon. The Syrian formulary of faith is the Nicene creed, which is the same with them and with us, excepting the three words which I have just noticed. What we call the Apostles' creed is not known among them. They have no Articles of Religion. Their creed is the simple formula of their faith. They hold the necessity of faith in Christ and of good works, rejecting, however, the pernicious doctrine of works of supererogation. They have the same canon of scripture with ourselves, reading the Apocryphal books "for example of life and instruction of manners," but not admitting them to be canonical. They deny the doctrine of Purgatory, and seem never to have heard of Transubstantiation. They administer the Eucharist

in both kinds, and have never been corrupted by "the blasphemous fable and dangerous deceits of Masses." They allow marriage to priests and deacons, but not to bishops. A priest, however, may become a bishop after the death of his wife. They have no worshipping of images or of pictures, no holy water, no unhallowed veneration of relics. They retain the ancient usages of unction in baptism, washing the disciples' feet and anointing the sick—this last, however, in the sense of the apostle, with prayer for the recovery of the sick, and not as extreme unction.

They have never dreamed of the invention of indulgences, and I have uniformly heard them speak of it with astonishment and horror. I need not add, as it is common to all the Eastern churches, that they reject the doctrine of the supremacy of the pope, and regard him simply as the Patriarch of Rome, holding of right no power out of his own church.

I have thus given you a running sketch of the faith of the Syrian Church; of their practice I shall speak hereafter. From what I have now said, you will discover that a very good degree of doctrinal purity prevails among them. To me it is a matter of astonishment that after so many ages of ignorance they remain nearly or quite the same as when they separated from the Greek church. It can be attributed under God, to no other cause than their use of a Liturgy. Here, while knowledge has departed, the mind has become degraded by fourteen centuries of Mohammedan oppression; here, enshrined as in a sanctuary lay the imperishable truths of former days, unchanged, untouched; a treasure growing more precious as age after age passed over it, and gathering around it new ties of tender and hallowed associations, as each succeeding generation added to the long train of fathers who had preserved it. Here too, as upon an ancient foundation, unshaken amidst the storms and tempests that have swept over this fair portion of the heritage of man, may, if we are faithful, the Syrian church again rise in beauty and in glory. From this same treasure-house she may adorn herself to go forth and meet the bridegroom at his coming. From this her ancient armory she may gather up her weapons long unused, and wield them once more against the hosts of Paganism and Infidelity.

If we are faithful! But if we are *not* faithful! Then may we already "see the beginning of the end." That armory will be opened and rifled by enemies who are watching day and night to possess it; that foundation will be removed, that treasure will be stolen away, and we who look idly on will see one more link struck from the bright chain of faith—one more church swept, like that of the Chaldeans, from the ranks of those who "have kept Christ's word, and have not denied his name." Rev. iii. 8.

[TO BE CONTINUED.]

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC.)—The Rev. R. F. Cadle, of the Prairie Village Mission, Wis., has become the missionary at Whitewater, (and vicinity) Walworth Co., Wis.

The Rev. J. B. Britton, has resigned his appointment as the missionary at New Albany, Ind., (and taken charge of a parish in Ohio); the Rev. Edward Reed, as missionary at Randolph, Tennessee; the Rev. J. E. Sawyer, as the missionary at Greensboro, Alabama; the Rev. A. E. Ford, as the missionary at Key West, Florida; the Rev. Edward Waylen, as missionary at Jackson, Michigan.

THE ANNUAL MEETING OF THE BOARD OF MISSIONS commences its session in St. George's Church in this city, at five o'clock, P. M., on Wednesday, June 22.—The annual sermon at the same church in the evening, service to commence at half past seven o'clock. Preacher, the Rev. A. H. Vinton, M. D., rector of St. Paul's Church, Boston. The official missionary meeting of the Board is appointed for Thursday evening, (the 23d,) at the Church of the Ascension, at half past seven o'clock, P. M.

THE REPORT OF THE REV. MR. SOUTHGATE'S VISIT TO MESOPOTAMIA is commenced in the present month, to be continued through several succeeding numbers.

WEST AFRICAN MISSION.—The Rev. Samuel Hazlehurst, of Philadelphia, is appointed missionary to Africa, and designs embarking for Cape Palmas, the first favorable opportunity after the middle of June. Mr. H. is from the Church of the Epiphany, Philadelphia, and has passed through his theological course at the seminary at Alexandria, D. C. Previous to his departure Mr. H. will avail himself of the opportunity of presenting the claims of the African Mission in Pennsylvania and elsewhere.

Note.—Several Rectors having supposed that the acknowledgments at the head of the Circular addressed to them by the Foreign Committee, in January last, extended to the end of the year 1841, they are requested to note, that no contributions subsequent to June 15, 1841, are included in that Table.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from April 15th to May 15th, 1842.

DIOCESE OF MASSACHUSETTS.		
Boston, P. T., \$50; Anonymous, (for Logansport, Ind.),	\$2	52 00
Stockbridge, St. Paul's Church,	-	4 33
Newburyport, St. Paul's Ch., legacy of Mrs. Mercy Bass,	-	100 00—156 38
DIOCESE OF RHODE ISLAND.		
Bristol, St. Michael's Ch., J. D. W. Perry, (for Michigan,)	-	10 00
Lonsdale, Christ Church, (for Bishop Kemper's mission,)	-	20 00—39 00
DIOCESE OF CONNECTICUT.		
Guilford, Christ Church, (a lady,)	-	1 00
Kent, St. Andrew's Church,	-	66
Meriden, St. Andrew's Church,	-	2 41
New-Haven, Trinity Parish, (for Church at Evansville,)	-	30 00
Plymouth, St. Peter's Church, (for Ch. at Flint, Mich.,)	-	20 00
Roxbury, Christ Church,	-	4 34
Washington, St. John's Church, *	-	1 37
Waterville, St. James' Church,	-	5 00
Miscellaneous, \$6; Lamb Patterson, 25 cts.,	-	6 25—71 03
DIOCESE OF NEW-YORK.		
Flushing, St. George's Church, for church at Flint,	-	25 00
Schenectady, St. George's Church, for do.	-	10 00
Whitehall, St. Paul's Church, for do.	-	6 00
Miscellaneous; a custom-house clerk, \$11; a friend to miss., \$10,	-	21 00—62 00
DIOCESE OF WESTERN NEW-YORK.		
Bath, St. Thomas' Church,	-	2 00—2 00
DIOCESE OF NEW-JERSEY.		
Camden, St. Paul's Church,	-	5 00
Morristown, St. Peter's Church, Dr. McKnight,	-	3 00
Orange, St. Mark's Church, (legacy of Mr. S. Williams, \$100,)	-	114 00—122 00
DIOCESE OF PENNSYLVANIA.		
Hamden, Grace Church,	-	6 00
Philadelphia, St. Luke's Ch., Sunday school for Prairieville,	-	15 00
Pequea, Rev. E. T. Buchanan,	-	6 00
Westchester, Church of the Holy Trinity,	-	7 30—34 30
DIOCESE OF DELAWARE.		
Wilmington, Trinity Church,	-	6 00—6 00
DIOCESE OF MARYLAND.		
Ann Arundal Co., Christ Church,	-	5 04
Baltimore, St. Peter's Church, Miss J. L., for Jubilee College,	-	10 00
" Christ Church, for Bishop Kemper's Mission,	-	30 00
" Co., Sherwood and St. John's Parishes,	-	5 00
" Co., St. Thomas' Church,	-	40 00
Cecil Co., St. Augustine Parish,	-	3 00
Ellicotts Mills, St. John's Church, (for Bishop Chase,)	-	6 00
Montgomery Co., St. Bartholomew's Church, (a lady, \$5,)	-	14 36
" Prince George's Parish,	-	12 12—125 52
DIOCESE OF VIRGINIA.		
Fredericksburg, St. George's Church,	-	7 00
Leesburgh, St. James' Parish, (\$10 for Church at Evansville,)	-	45 00
Alexandria, D. C., Christ Church, (a friend,)	-	5 00—57 00
DIOCESE OF SOUTH CAROLINA.		
Charleston, St. Michael's Ch., (Work'g Soc., \$35; a family, \$5,)	-	105 53
" St. Phillip's Church,	-	120 00
" St. Peter's Ch., (a lady, \$20; do., \$20, do., \$15,)	-	55 00
" St. Paul's Church,	-	40 00
Grahamville, Holy Trinity Church,	-	98 50
Pendleton, St. Paul's Church,	-	53 25
St. Bartholomew's Parish, (for Marshall, Michigan,)	-	20 00
St. John's Island, St. John's Ch., (Rev. Mr. Young's family, \$21; T. C., \$2 50; Mrs. T. C., \$2 50; P. C. P., \$10 15; collection, \$1 70,	-	37 85
Winyaw, Prince George's Church,	-	9 35—539 48
DIOCESE OF GEORGIA.		
Macon, Christ Church, (one half,)	-	10 00
Montpelier Institute, (one half,)	-	3 56
Savannah, St. John's Church, (one half,)	-	20 00—33 56

DIOCESE OF MISSISSIPPI.			
Woodville, St. Paul's, (a missionary station,)	- - -	7 75—	7 75
DIOCESE OF MICHIGAN.			
Kalamazoo, St. Luke's Church, (a missionary station,)	- - -	5 00—	5 00
DIOCESE OF INDIANA.			
Logansport, St. Paul's Church, (a missionary station,)	- - -	4 00	
New Albany, St. Paul's Church, (a missionary station,)	- - -	20 83—	24 83
DIOCESE OF ILLINOIS.			
Collinsville, St. James Church, (a missionary station,)	- - -	2 00—	2 00
DIOCESE OF MISSOURI.			
Palmyra, St. Paul's, (a missionary station,)	- - -	6 44—	6 44
WISCONSIN.			
Beloit, St. Paul's Church, (a missionary station,)	- - -	3 00	
Milwaukee, St. Paul's Church, (a missionary station,)	- - -	6 50—	9 50
DIOCESE OF KENTUCKY.			
Jefferson Co., St. Mathew's Church,	- - -	12 00	
Louisville, St. Paul's Church,	- - -	74 75—	86 75
DIOCESE OF TENNESSEE.			
Bolivar, St. James' Church, (a missionary station,)	- - -	10 00—	10 00
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Total contributions since June 15, (eleven months,)	\$21,550 59	Total,	\$1,391 54
Total amount of payments since the same date,	\$30,887 66		

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th April to 15th May, 1842.

MAINE.			
Gardiner, Christ Ch., 5 mo., Miss. coll., \$50 ; Sun. sch. Mon. col. for support of J. V. Gardiner and Ann Richards, Africa, 4th year in part, \$20	- - -	70 00	
Portland, St. Stephen's Ch., Sun. sch., ed. of Jas. Pratt, Afr. 1st pt,	- - -	20 00—	90 00
MASSACHUSETTS.			
Boston, St. Paul's Church, Miss. Assoc.,	- - -	36 00	
" Grace Church, Sunday school, for sup., of 15 native children in Africa, from 1st July, 1842, to 1st Jan. 1843,	- - -	150 00	
Bridgewater, Trinity Ch., "Rector's little ones," \$10; H. M. B., \$5; J. J. B., \$5,	- - -	20 00	
Roxbury, Christ Ch., Easter offer., (half,) \$4 34; S. Patterson, \$1,	- - -	5 34	
St. Andrew's Ch., Lent and Easter offerings, (half,)	- - -	66	
Springfield, Christ Church,	- - -	12 00	
Stockbridge, St. Paul's Church,	- - -	4 38—	228 38
VERMONT.			
Arlington, St. James' Church, Easter collection,	- - -	36 14	
Burlington, St. Paul's Church,	- - -	35 00—	71 14
RHODE-ISLAND.			
Lonsdale, Christ Ch, Sun. sch. towards support of a child in Afr.,	- - -	11 00—	11 00
CONNECTICUT.			
Fairfield, Trinity Church,	- - -	20 00	
Meriden, St. Andrew's Church, (half,)	- - -	2 41	
Trumbull, from a friend to missions,	- - -	5 00	
Washington, St. John's Church,	- - -	1 37	
Wolcott, Ladies' Sewing Society,	- - -	3 00—	31 78
NEW-YORK.			
Hempstead, St. George's Church, monthly offerings,	- - -	3 00	
New Rochelle, Trinity Church,	- - -	27 00	
Newtown, St. James Church, monthly offerings,	- - -	15 00	
New-York, All Saints' Church,	- - -	77 00	
" Grace Church, for Africa,	- - -	100 00	
" from two friends of missions, for Africa,	- - -	100 00	
" from Young Men's Church Miss. Soc., towards support of Rev. Dr. Savage, Africa, to Jan. last,	- - -	125 00—	447 00
WESTERN NEW-YORK.			
Ithaca, from two ladies for the Greek Mission,	- - -	7 00—	7 00
PENNSYLVANIA.			
Leacock, Lancaster Co., Christ Church,	- - -	16 25	
Pequea, Chester Co., St. John's Church,	- - -	14 75	
Philadelphia, St. Andrew's Ch., for Afr., \$74; for Gre., \$63 83; general, \$1,	- - -	138 83	
" Church of the Epiphany, for Greece, \$72 23; for	- - -		

